Spirit is unreal. It is a temporal order of reality^
but it is still a reality of the Real, not something
else. All that is in the kinesis, the movement, the
action, the creation, is the Brahman; the becoming
is a movement of the being; Time is a manifestation
of the Eternal. All is one Being, one Consciousness,
one even in infinite multiplicity, and there is no
need to bisect it into an opposition of transcendent
Reality and unreal cosmic Maya.
In the philosophy of Shankara one feels the
presence of a conflict, an opposition which this.
powerful intellect has stated with full force and
masterfully arranged rather than solved with any
finality,—the conflict of an intuition intensely
aware of an absolute transcendent and inmost
Reality and a strong intellectual reason regarding
the world with a keen and vigorous rational
intelligence. The intellect of the thinker regards
the phenomenal world from the stand-point of the
reason; reason is there the judge and the authority
and no suprarational authority can prevail against
it: but behind the phenomenal world is a tran-
scendent Reality which the intuition alone can see;
there reason—at least a finite dividing limited

reason—cannot prevail against the intuitive ex-
perience, it cannot even relate the two, it cannot
therefore solve the mystery of the universe. The
reason has to affirm the reality of the phenomenal
existence, to affirm its truths as valid; but they are
valid only in that phenomenal existence. This
phenomenal existence is real because it is a-